Campbell, J. K. Honour and the Devil. In, J. G. Peristiany, editor, Honour and Shame: The Values of Mediterranean Society, pp. 139-170. London: Weidenfeld and Nicolson, 1965.

Yale: Nn95 965P.

/The data in this article are duplicated in 1: Campbell, this file. Therefore, it has not been processed./

Surveyed in 1966

Kavadias, Georges B. Pasteurs-Nomades Méditerranéens: Les Saracatsans de Grèce /Mediterranean Pastoral Nomads: The Sarakatsani of Greece/. Paris: Gauthier-Villars, 1965.

Pp. xi, 444; 109 text photographs and figures; 1 map; bibliography.

Yale: DF747 S2 K33.

/This is a good, general ethnography of the Sarakatsani in Greece, and particularly of those groups studied by the author which are located within the regions of Epirus, Thessaly, and Central Greece. In addition to his own field work, Kavadias draws upon the previous ethnographic literature, providing brief but useful comments about the main sources, and indicating some points of agreement or disagreement with his own data. Eleven specific field locales where the author did his research appear on the map on p. xi, but unfortunately, these locales do not seem to be identified in the text except for a mention (on p. 17) of two important groups where he made a census: one at Tchoucaladès close to Mount Parnassus, and the other at Plaka near Lamia. No field dates are given, and in fact the author's general failure to discuss his field methods and techniques - other than the cursory comments on p. 11 - constitutes a significant lack in a work of his nature.

Kavadias is a social/cultural anthropologist of the French school, and his aim is not simply to present

Kavadias, Georges B.

a description of Sarakatsani culture and society, but rather to explain and interpret the data so as to arrive at a theoretical formulation which will identify and integrate the essential features, principles, and processes of Sarakatsani life. This involves him in fairly lengthy discussions of various theoretical points and concepts which have been raised in the general anthropological literature. Some of this is undoubtedly useful, but in many instances one may wish that the author had presented more descriptive data and less theory. As Kavadias points out (pp. 11-13), there are only a small number of ethnographic studies on the Sarakatsani, and most of these are in Greek, including the basic work by Mme. A. Hadjimichalis.

This monograph is divided into four main parts, plus an introduction, a conclusion, and a detailed, classified bibliography on pp. 425-439. The Introduction (pp. 1-14) covers the author's theoretical orientation, field methods, main sources utilized, and a discussion of a problem which seems to have preoccupied most writers on the Sarakatsani, namely, the problem of their ethnic origins. Kavadias agrees with the theory first proposed by D. Georgakas that the Sarakatsani are descended from a group of sedentary Greek

Kavadias, Georges B.

peasants who, sometime during the fourteenth century, sought refuge in the mountains and eventually adopted pastoral nomadism.

Part I (pp. 15-121) focuses upon Sarakatsani adaptations to and use of the natural environment. Chapter 1 (pp. 17-24) covers demography and ecology. Although a comprehensive demographic study is impossible because of the lack of statistics, the author claims his data demonstrate a very high birth rate, a low death rate, a life expectancy of 70 or over, and general ethnic endogamy. The total Sarakatsani population in Greece is estimated at between 90,000 and 110,000 (pp. 20-21).

Chapter 2 (pp. 25-121), on technology, is one of the two best descriptive sections in the book. Among the subjects covered are the manufacture of wooden tools, utensils, and furniture, the processing of wool, including weaving techniques, leather working, the construction of huts and other structures, pastoral activities, clothing, food patterns, and so forth.

Part II (pp. 123-243) deals with social relations, and Chapter 1 (pp. 125-149) analyzes the five basic social contexts of Sarakatsani life: the conjugal family, the extended family, the tséligato, the total Sarakatsani society, and the surrounding Greek society. The tséligato is the major social/familial grouping; it is described (on p. 124) as an economic cooperative at the core of which is an economically powerful extended family, and to which are usually attached other conjugal or extended families of lower economic status, which may or may not be related to the core family

either collaterally or affinally. It should be noted that this is the same social group which Campbell (cf. source No. 1, category 116, this file) calls the stani. In contrast, Kavadias (p. 23) defines stani as meaning simply the locale where pastoral activities occur, and says this is a term common to pastoralists of Greece in general.

Chapter 2 (pp. 189-193), presents a general characterization of the economic system, while Chapter 3 (pp. 195-236) deals with law in the society. It is shown how the Sarakatsani have combined elements of Hellenic and indigenous law, and there is a long section (pp. 226-235) discussing the theory and analysis of law in anthropology. Chapter 4 (pp. 237-243) takes up the issue of morality, and focuses on the notion of "honor," which receives extensive treatment in 1: Campbell.

Part III (pp. 247-374) covers the supernatural, cognitive, and aesthetic aspects of Sarakatsani life. Chapter 1 (pp. 247-324), dealing with magic, seems to qualify as a second excellent descriptive and analytical section. Magical practices are described in detail, along with a discussion of their historical and cultural origins: there is a good analytical treatment of the logical postulates underlying magical behavior, and of the psychological, cultural, social, and human conditions in which magic is called upon; and the chapter is concluded by an analysis of the social functions of magic. Chapter 2 (pp. 325-348) is a much briefer treatment of more formal aspects of religion, including the main ceremonial occasions, funerary customs, general religious orientation, and the social functions of religion. Chapter 3 (pp. 349-364)

Kavadias, Georges B.

covers ideas and knowledge of nature and man, including mythology, while Chapter 4 deals with the main types of art such as music, poetry, dance, wood sculpture, embroidery, and narratives.

Part IV (pp. 375-406) attempts a general synthesis of the data concerning Sarakatsani culture and society. Chapter 1 (pp. 377-396) discusses the possible ways of presenting an integrated view of Sakaratsani life, and then focuses on the delineation of what Kavadias considers to be their fundamental ideas and governing principles, and on the definition of the basic cultural style, which is seen as linking the Sarakatsani to the Mediterranean culture area in general, and to the Southeast European part of this area in particular. Chapter 2 (pp. 397-406) then takes up the problems of stability, continuity, and change in this pattern of life.

Finally, the Conclusion (pp. 407-413) draws a profile of the sexual dichotomy characterizing Sarakatsani cultural behavior.

This book constitutes a good complement to 1: Campbell since it covers many cultural aspects not dealt with in the latter. It should be processed for the files as soon as the funds are available./

Surveyed in 1968